June the 24th day 1843

When this you see remember me
though many a mile me
distant be

Minutes

MINUTES

OF

THE PROCEEDINGS

OF THE

EVANGELICAL LUTHERAN SYNOD,

OF

NORTH-CAROLINA AND ADJACENT STATES,

CONVENED AT

ST. PAUL'S CHURCH, LINCOLN COUNTY N. C.

On the 6th of May, 1827.

Salisbury:
PRINTED BY PHILO WHITE.
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1827.

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MINUTES OF THE PROCEEDINGS, &c.

In accordance with a resolution of the last Session, the Ministers of the Evangelical Lutheran Synod of North-Carolina and adjacent States, with their Lay Delegates, convened on the first Sunday in May, 1827, at St. Paul's Church, Lincoln county, N. C. and continued in session the 7th, 8th, and 9th.

On Saturday previous, the Rev. Jacob Scherer preached in the German Language, from the Song of Solomon, 5 ch. 1st v.; and the Rev. Danl. J. Hauer, in English, from Rom. 1 ch. 16 v. The Rev. John Reck received, by the solemn rite of confirmation, Maj. George Huffman as a full member of our Church, and the Rev. President held the services preparatory to the Lord's Supper.

On Sunday, divine service was commenced by the Rev. President, with an appropriate address; the Rev. Danl. Scherer then preached in German, from 2 Cor. 5 ch. 21 v.; and the Rev. Danl. J. Hauer at the same time in English, some distance from the church, on John, 3 ch. 7 v. The Rev. Godfrey Dreher immediately succeeded, and delivered a discourse in English, in the church, from Rom. 6 ch. 23 v. Then the Sacrament of the Lord's Supper was administered, when the preachers, deputies, and about 30 members, communed.

In the afternoon, the Rev. John Reck preached in the English Language, on Eph. 6 ch. 11 v.

Monday, the 7th, at 9 o'clock, the session was opened with singing, and prayer by the former President.

The following Ministers were present:

ORDAINED MINISTERS:

Rev. G. Shober, Salem, N. C.
Rev. Jacob Scherer, from Guilford;
Rev. Daniel Scherer, Cabarrus;
Rev. Jacob Miller, Stokes;
Rev. John Reck, Salisbury, Rowan;
Rev. Godfrey Dreher, ministerial Delegate from the Evangelical Lutheran Synod of South-Carolina.

LICENTIATES:

Rev. ANDREW SEECHRIST, from Washington county, Virginia;

Rev. JOHN C. A. SCHOENBERG, Haywood county, N. C.

Rev. DANL. J. HAUER, Guilford, N. C.

Rev. JULIUS C. W. SCHYLER, Surry, N. C.

The following Brethren were absent:

Rev. CHARLES A. G. STORCH, excused in consequence of sickness; Rev. MARTIN WALTER; Rev. WILLIAM JENKINS; Jacob Grieson; John P. Cline; Adam Grimes; John Reichert.

LAY DELEGATES PRESENT:

Mr. John Clapp, } from the Rev. Jacob Scherer's con-
Mr. George Gabel, } gregations;

Mr. Frederick Rothrock, from the Rev. G. Shober's congregations;

Jesse W. Walton, Esq. } from the Rev. John Reck's
Mr. Christopher Barringer, } congregations;

Mr. Daniel Faggot, }
Mr. William Paulus, } from the Rev. Daniel Scherer's
Mr. John Ritsche, } congregations;
Mr. John Kiestler, }

Mr. Henry Ramsauer, from the congregations in Lincoln county, N. C.

The Synod accordingly consisted of 20 members.

By a majority of votes the following Brethren were chosen as officers for the ensuing year:

REV. G. SHOBER, *President;*
REV. JACOB SHERER, *Secretary.*

All Licentiates present, were invited by the President to return their *Credentials;* which was accordingly done. Mr. Henry D. Kyle, to whom was granted the privilege *(ad interim)* to preach until our present session, also returned his certificate.

The following communications were then handed in, and read:

1. A letter from the Rev. Martin Walter, in which he prays this Synod to excuse his absence, and to elect another Director for the Seminary, in his stead.

Resolved, that he be excused.

2. An interesting communication from the Rev. George Goodman, Secretary of the Evangelical Lutheran Synod of New-York, in which he informs this Synod that he was requested to present to us 10 copies of their *Minutes* for the year 1825. The above specified *Minutes* were received with sentiments of gratitude, and the same number of our Minutes for the year 1826, respectfully returned.

3. A very interesting letter from the Rev. G. Schmucker, D. D. in which he acquaints this Synod that our Theological Seminary at Gettysburg is flourishing; and that the hand of a gracious Providence has been most signally manifested in its behalf.

4. A letter from the Rev. William Jenkins, addressed to this Synod, in which he apologizes for his absence, and prays that a printed *License* be sent him.

Resolved, that Brother Jenkins be cheerfully excused, and that the Rev. President send him a printed *License* for the ensuing year.

5. A letter from the Rev. Abraham Reck, of Winchester, Va. in which he acquaints this body that he was designated by the Lutheran Synod of Maryland and Virginia, as a Ministerial Delegate, but that he could not attend personally.

The Synod is truly sorry that our Rev. Brother could not be with us personally, and feel grateful for his highly interesting communication.

A committee was then nominated for the purpose of taking into consideration all other letters, consisting of the Rev. Messrs. John Reck, John C. A. Schoenberg, and Andrew Seechrist; Jesse W. Walton, Esq. and John Clapp.

Two additional committees were appointed to examine and report on Petitions. The 1st was composed of the Rev. Messrs. Jacob Scherer, and Jacob Miller; Mr. Henry Ramsauer, and Mr. Christopher Barringer: And the second, of the Rev. Messrs. Godfrey Dreher, Daniel Scherer, Daniel J. Hauer, and Mr. John Ritsche.

The petitions were then numbered and distributed among the committees.

Next, the minutes of the last year's session were read; and a committee appointed to examine the Treasurer's account, consisting of the Rev. Jacob Scherer, Jesse W. Walton, Esq. and Mr. John Kiestler.

Rev. John Reck reported, that in pursuance of a resolution of the last session, he visited those petitioning congregations in Lincoln county, and was generally received with the utmost kindness and hospitality.

The morning session was then closed by prayer.

After a short intermission, the Rev. Jacob Miller preached from Heb. 1; 11, 12.

Afternoon, at 1 o'clock, Synod resumed its deliberations. The following donations were received into the Synodical Treasury:

Rev. Jacob Scherer's congregations:	
From Graeffen's congregation	$ 2 10
Lau's	90
Frieden's	5 89
Zion's	1 43
Reichland	2 4
Rev. Daniel Scherer's congregations:	
From St. John's and Cold Water congregations	11 5
Savage's	4 2½
Organ Church	4 96½
Bethel	1 7½
Rev. John Reck's congregations:	
From Salisbury	8 72½
Union	4
St. Michael's	4 17½
Rev. *Jacob Miller*	1
Rev. *Seechrist's congregations*	3
From Fourth Creek congregation	1 5
From St. Paul's Church, Lincoln county	5 77
From A Friend,	1
Total,	$62 19½

According to a rule of this Synod, it is the duty of every *Candidate*, annually to present to Synod, for inspection and examination, a written Sermon of his own composition, which must be strictly observed.

By a majority of votes, the Rev. Messrs. John Reck and Martin Walter, were elected to represent this Synod at the

next *General Synod* of the Evangelic Lutheran Church; and in case either of them cannot attend, the Rev. Daniel Scherer is nominated to fill up the vacancy.

The Lay Delegates appointed to accompany them, are Mr. Henry Ramsauer, and Jesse W. Walton, Esq.

Resolved, That the Rev. G. Shober and Jacob Scherer, visit the Rev. J. Reck's and Daniel Scherer's congregations during their absence to the General Synod.

The Rev. D. J. Hauer was elected as a Delegate to the Evangelic Lutheran Synod of Maryland and Virginia; and the Rev. Secretary to the next Evangelic Lutheran Synod of South-Carolina.

PAROCHIAL REPORTS.

MINISTERS.	*Congregations.*	*Adults Baptized.*	*Children Bapt'd.*	*Confirmed.*	*Communicants.*	*Deaths.*
Rev. G. Shober,	4		20		100	2
Jacob Scherer,	5	3	84	28	200	13
Daniel Scherer,	5	4	217	59	592	35
Jacob Miller,	5	1	35	34	50	9
Martin Walter,	4	2	25	23	139	6
John Reck,	3	6	73	9	144	18
William Jenkins, not reported,						
Andrew Seechrist,	4	2	40	5	120	7
J. C. A. Schoenberg,			72			1
Jacob Grieson,		9				18
John P. Cline,	4	8	16	38	164	4
Daniel J. Hauer,			31			15

The proceedings of this day were then closed by singing and prayer, and Synod adjourned until next morning.

Tuesday, the 8th, 9 o'clock: Synod was constituted by singing, and an address to the throne of grace.

The Rev. John Sullivan, a Presbyterian preacher, from Morganton, was introduced by the President, and was admitted to a seat as an advising member.

The committee appointed to examine the Treasurer's account, report as follows:

All receipts of the Treasurer, since the last year's account amount to - - - - - - $ 115 49¾
Disbursements since the last session, amount to 60 50

This deducted from the above, leaves in the hands of the Treasurer - - - - 54 99¾

May the 8th.

JACOB SCHERER,
JESSE W. WALTON,
JOHN KIESTLER.

Rev. G. Shober was re-elected as *Treasurer.*

The first committee on petitions, reported as follows:

No. 1, Is a petition from a number of subscribers of St. Paul's, Grace, and Salem's Churches, Lincoln county; in which they petition for a stated preacher from this Synod, who can officiate in English and German, and promise diligently to support the Gospel.

Your committee advise, that this Synod endeavour to procure a stated preacher, that the Rev. John Reck be requested to visit them as often as possible in the ensuing year, and continue religious instruction with the youths, and that other preachers to whom it is convenient also visit them. *Resolved*, that this be adopted.

No. 2, Contains three petitions, from three congregations in Stokes county, N. C. signed by 59 persons; who recommend Mr. Julius C. W. Schyler as a pious and zealous man, and pray that he be appointed their stated preacher, as the Rev. G. Shober is disabled by old age and infirmity.

Your committee advise, that an additional committee be nominated to examine into the qualifications of Mr. Schyler; and if he possesses the requisite attainments, that he obtain license for the ensuing year, and that he be placed under the care of the Rev. President to officiate in the above named congregations. *Adopted*, by Synod.

No. 3, Is a petition from Fourth-Creek congregation, Rowan county, in which the subscribers express their gratitude for the attention that has been given them, and pray for a continuation of the same.

Your committee recommend that the Rev. Daniel Scherer and Jacob Miller, visit this congregation. *Adopted.*

No. 4, Is a letter from a congregation in Haywood county, in which the subscribers testify that the Rev. Schoenberg served them regularly for one year.

No. 5, Is a petition from a congregation near Frederick Kolb, Wythe county, Va. formerly under the care of the Rev. Mr. Flohr, signed by 28 persons, who pray to be received into our connexion, and that the Rev. Andrew Seechrist be permitted to become their constant preacher.

Your committee advise that the solicitations of these petitions be granted. *Adopted.*

No. 6, Contains three petitions from the Rev. Seechrist's congregations, signed by eighty-five persons, who give good testimonial of his doctrine and deportment, and pray that his license be renewed for two years.

Your committee advise, that his license be renewed for one year. *Adopted.*

No. 7, Is a petition from Lexington, Davidson county, in which the subscribers express their entire satisfaction with the Rev. Daniel J. Hauer, and solicit a continuation of his ministerial labours.

Your committee recommend that the Rev. D. J. Hauer preach at Lexington once a month. *Adopted.*

No. 8, Is a petition from five congregations in Guilford, Orange, and Randolph counties, in which the subscribers give a good testimonial of the good deportment and sound doctrine of the Rev. D. J. Hauer, and pray that he be continued their preacher.

Your committee recommend that their petition be granted.

Approved by Synod. JACOB SCHERER,

Chairman of the Committee.

The second committee on petitions, handed in the ensuing report:

Your committee having attended to the duty assigned them, would respectfully submit the following report:

No. 9, Is a petition from the Church Council of the congregation near Wythe Court-House, in which they bemoan the loss of their Pastor, Mr. Flohr, deceased, and pray that

the Rev. Jacob Scherer may become their preacher in future.

Your committee recommend, that the Rev. Jacob Scherer visit them, and, if deemed expedient, to locate there. *Approved.*

No. 10, Is a petition from Beck's Church, in Davidson county, in which the subscribers express their gratitude for the services rendered them by this Synod, and pray for a continuation of the same.

Your committee advise that the Rev. Jacob Miller receive this congregation into his care. *Approved.*

No. 11, Contains a petition from three congregations in Union County, Illinois, in which they give a mournful description of their destitute condition; pray that they may be visited by the Rev. Jacob Scherer; and, if he cannot comply with this their request, that the Synod would send them another, and promise to give him an adequate support.

Your committee would recommend these congregations to the particular notice of this Synod, for if they are not soon supplied with a minister, they will be dispersed.

No. 12, Contains a petition from Zion's and Appel's congregations, in Guilford county, in which they give a good testimonial of the Rev. Jacob Grieson, and pray for a continuation of his services in the German language.

Your committee advise that his license be renewed for one year, and that he be permitted to preach in the German exclusively. *Approved.*

No. 13, Is a petition from the members of Union Church, Rowan, in which they very respectfully and pressingly invite this Synod to hold its next session among them.

GODFREY DREHER, *Chair'n. Comm.*

As it is impracticable for the Rev. Jacob Scherer to visit those petitioning congregations in Illinois, it was *Resolved*, that the Rev. John C. A. Schoenberg visit them immediately; and, if practicable, to locate among them. *Resolved*, further, that he receive *Ten dollars* out of the Synodical Treasury, to defray the necessary travelling expenses to Illinois.

The Rev. Messrs. John Reck, Jacob Scherer, Daniel Scherer, and Godfrey Dreher, were designated as a committee to examine all *applicants for License.*

As our Catechet, Mr. John Reicherd, has neither returned his License, nor attended the sessions of this Synod for several years, therefore, *Resolved*, that the President demand from him his License, and that he be no longer considered a member of our Ministerium, until he obtain a call from some congregation.

As Mr. Adam Grimes has not attended the sessions of this Synod for three successive years, and at the present session has neither forwarded his license nor an apology for his absence, therefore *Resolved*, that if he does not soon forward his license, with a sufficient apology for his non-compliance with our rules, that he be no longer regarded as a member of our Ministerium.*

The Synod now adjourned, indefinitely, till the close of the afternoon service. After a short intermission, a Sermon was preached by the Rev. John C. A. Schoenberg, in the German, on Rom. 8, 11; and one by the Rev. Julius C. W. Schyler, in the English, on Mark, 8, 37, 38.

Synod then resumed its deliberations. *Extracts* from *Dr. Luther's Kirchen Postille*, were read; and *Resolved*, that they be printed in German and English, for the benefit of our members, and annexed to the minutes. (See Appendix.)

Synod then adjourned till next morning, and closed by prayer.

Wednesday, the 9th, 9 *o'clock;* Synod was constituted by singing and prayer.

Resolved, that the Rev. John Reck be appointed to translate into the English, the *Minutes* of this session, and the Rev. G. Shober, the *Extracts from Dr. Luther's Writings. Resolved* further, that the Rev. C. A. G. Storch, Daniel Scherer, and Jesse W. Walton, Esq. in conjunction with the *Translators*, constitute a committee to examine the translation, in order that the true sense of the original Extracts be retained.

* His License has been renewed.

Ordered that 400 copies of the minutes of our proceedings be printed in each Language.

The committee designated to examine applicants for the ministry, gave the following report:

Your committee having inquired into the Theological attainments and views of Mr. Schyler, would respectfully submit the following report:—We are happy to say that we have found Mr. Schyler to be possessed of such qualifications as induce us to recommend him to the particular notice of this Synod, and advise that he obtain License for one year. *Approved by Synod.* JOHN RECK,

Chairman of Committee.

The Rev. Messrs. Jacob Grieson, William Jenkins, John C. A. Schoenberg, Andrew Seechrist, Daniel J. Hauer, John P. Cline and Julius C. W. Schyler, all obtained candidate license for the ensuing year.

Resolved, that it be made the particular duty of each member of this ministerium, to deliberate maturely on such amendments and alterations in our constitution as may be deemed important and necessary, and report the same at our next Synodical session.

Resolved, that all the present *Directors* of our Theological Seminary, be continued in office one year longer, viz: The Rev. C. A. G. Storch, G. Shober and Martin Walter; Gen. P. Barringer, and Michael Holt, Esq.

Resolved, that the following number of copies be sent to the different Synods:

To the Lutheran Synod of East Pennsylvania, -	10
To the Lutheran Synod of West Pennsylvania, -	10
To the Lutheran Synod of New-York, - -	10
To the Lutheran Synod of Maryland and Virginia,	15
To the Lutheran Synod of South-Carolina, - -	15
To the Lutheran Synod of Ohio, - - - -	5

The committee designated at our last session to inquire into the actual state of religion in the various congregations within the limits of this judicatory, read their report; upon which it was resolved that the same be printed and annexed to the minutes of our proceedings. (See Appendix.)

The committee on letters presented the following report: Your committee having perused a number of letters, have found but one of importance and on which they deem it expedient to report; which is from the Rev. J. P. Cline's congregations, near New-Market, Virginia, in which the Elders and Deacons of St. Paul's, St. Peter's and David's churches, express their entire satisfaction with the Rev. J. P. Cline, and pray for a continuation of his ministerial labours.

Your committee recommend that the solicitations of these petitioners be granted. JOHN RECK,

Chairman of Committee.

Resolved, that the pleasing testimony given of the Rev. Mr. Cline by the above subscribers, be regarded with peculiar emotions of delight, and that he be permitted to continue his labours among them.

Resolved, that our next Synod convene on the first Sunday in May next, at Union Church, near Salisbury, Rowan county, N. C.

After a short intermission, the Rev. Mr. Dreher preached on I. Cor. 15, 58; subsequently to which the candidates received their *credentials* from the hands of the President in a very solemn and impressive manner. The President then, in the name of the Synod, presented their acknowledgments and sincere thanks to the congregation for their hospitality and kindness during the present session, praying that God would amply remunerate them for it in time and eternity. An appropriate prayer was made by the President, in which the Brethren united, expressive of a grateful sense of the divine favor and presence exhibited during our deliberations, and a devout supplication for their continuance in future. Under these views, and with brotherly love and harmony, Synod adjourned, and the Ministers separated.

That the above was transacted in the Evangelical Lutheran Synod of North-Carolina and adjacent States, held at St. Paul's church, in the month of May, 1827, is certified by

JACOB SCHERER, *Secretary.*

Names of Ministers who are Members of this Synod.

Pastors: C. A. G. STORCH,
GOTTLEIB SHOBER,
JACOB SCHERER,
DANIEL SCHERER,
JACOB MILLER,
MARTIN WALTER,
JOHN RECK.

Licentiates: WILLIAM JENKINS,
J. C. A SCHOENBERG,
ANDREW SEECHRIST,
JACOB GREISON,
DANIEL J. HAUER,
JOHN P. CLINE,
JULIUS C. W. SCHYLER.

Catechet: ADAM GRIMES.

APPENDIX.

The committee designated at our last session, to inquire into the actual state of Religion in the various congregations within the limits of this Judicatory, having received information from eight Ministers, beg leave to present to you the following condensed abstract of intelligence:

REPORT:

To enter into minute details, would extend this narrative to an unedifying length; we shall, therefore, only glance at the intelligence received, and give a hasty sketch of some of the prominent features of each minister's congregations.

Beginning with the Rev. President, it appears that he has the care of four congregations, which have been revived by his unwearied exertions. During the 17 years of his labours, he received as members into full communion by confirmation, 248 persons, some of whom have since removed, some have died, while others have apostatized and returned to the world; so that scarcely one half of them now remain. The public ministrations of the word are, however, generally well attended, and the utmost reverence is cultivated for the means of grace. It is cheering to witness the joyful seasons

of the Lord's Supper, where Christians hold communion with the Redeemer, and are edified in the faith of the Gospel. It is no less pleasing to witness the christian in his dying moments, to see him resigned to his fate, and enjoying a well-grounded hope of entering into the beatific realities of anticipated heaven. Such instances have been witnessed by the Rev. Mr. Shober, among his members; and there is reason to believe his labour has not been in vain. In these congregations several Sunday Schools have been established, and are regularly visited by their Pastor. At Muddy Creek and Nazareth congregations, 80 children attended those nurseries of religion and piety, upon whom they have already produced the most salutary effects. Peace and harmony prevail there, and the seeds of discord have not yet been sown in these congregations. The Rev. Mr. Schyler is now appointed as an assistant to our worthy President, and appears to be zealous in discharging his ministerial duties, and a true friend to Sunday Schools.

The Rev. Jacob Scherer has the care of 5 congregations. In these churches, the preaching of the gospel is generally well attended; the means of grace are diligently observed; the members love good order and discipline, and endeavour to adorn their profession with a holy walk and conversation. A number of persons are active in the promotion of benevolent and charitable institutions, especially of our Theological Seminary. Persons not unfrequently inquire of their Pastor, like the Jailor of old, what they shall do to be saved? But while on the one hand there is cause of rejoicing at the devotedness and zeal of some in the promotion of the religion of Jesus, there is also great reason of humility and regret at the perverseness and litigious disposition of others. An evil enemy hath sown the seeds of contention, which have sprung up and disturbed the peace and harmony of christians. The Rev. Daniel J. Hauer is now labouring in the above specified congregations, as a coadjutor, and is about to organize an additional one in Lexington, Davidson county.

The Rev. Daniel Scherer has under his care 5 congrega-

tions: Two of them are very large, and were for many years under the pastoral care of the learned and pious Rev. C. A. G. Storch. The churches on Sundays are generally crowded, and the number of communicants was unusually large this spring. At St. John's church, 59 persons were received by confirmation, as full members. On this occasion, the Lord Jesus was evidently present, in the power of his grace, to revive the aged, and shed abroad his love in the hearts of his tender lambs. Here were some, we hope, leaning on the breast of Jesus, and saying with the Patriarch of old, I will not let thee go, till thou bless me. On this occasion, there were 217 communicants. This congregation is very active in promoting religious and charitable institutions, and has subscribed $300 toward the support of our Theological Seminary. This congregation was first invaded by the enemy, in consequence of which several persons left the church; but the storm is over, and has only blown off the chaff. At Savage's and Organ Church, some opposition has also been produced by designing men; but we hope and believe that the time will soon come, when "righteousness will prevail, and peace flow as a river." Notwithstanding the many stratagems used to make schisms in these congregations, and to scatter the sheep, there are still 242 communicants at Organ Church, and 115 at Savage's. Several Sunday Schools have been commenced here, and are very promising.

The Rev. John Reck has the care of 3 congregations, which, by the blessing of a kind Providence, are reviving under his administrations. Eighteen months ago, these congregations were mournfully destitute; the ministration of the word was seldom; vice and immorality prevailed to an alarming degree; formality and apathy was resting on many professors, and irreverence and inattention to the means of grace were frequently evinced. But now the congregations are increasing, and more religious feeling pervading them. In the bounds of Union, an evident moral and religious reformation has been effected; a Sunday School has

been established this spring, and has increased to 120 pupils and 20 teachers, and is only in its infancy. It has already produced the most salutary effects on the children and their parents. In Salisbury, where, 18 months ago, there was no regularly organized Lutheran congregation, there are now 30 members in full communion; and by the active measures of several respectable persons, a large and commodious church has been purchased, and a subscription raised to pay for it. In this place, a lecture meeting is held once a week, which is generally well attended, and not unfrequently the utmost solemnity pervades the audience. The people are liberal and attentive to the calls of benevolence, and assist in supporting Bible, Missionary and other religious Societies. St. Michael's church, which was formerly only visited occasionally, now enjoys stated preaching, and is gradually increasing. A Sunday School has been organized in this church, and is flourishing amid all opposition. It consists of 70 pupils and 18 teachers, who seem to feel much interested in its promotion. In the above specified congregations there are 80 persons who have made application to join the church, some of whom are heads of families. They attend religious instruction punctually, and many evince a deep concern for the salvation of their souls.

The Rev. William Jenkins, in Tennessee, has under his care 5 congregations, that have been collected and organized chiefly by his successful and assiduous exertions. Vital piety is increasing in these churches; many are born of God and join the Society; prayer meetings are held weekly, and carried on by the members even in the absence of their Minister. The monthly concert is observed in these congregations, and has proved a blessing to a number of persons. Several received their first religious impressions in these meetings. In Schafners, Union, and several other churches, a revival of religion has commenced, and is spreading; a large number of persons have become hopefully pious, and old professors have been revived. In this part of the world, a great door has opened for ministers of our

church; many new congregations might be organized, repeated and loud calls are heard from different parts, "come over and help us;" and it is hoped that the time is not far distant when aid will be given to our destitute brethren.

The Rev. Mr. Seechrist has committed to his care 4 congregations, which are at present in a prosperous condition. A few years since they belonged to no Synod, and were like sheep without a shepherd; destitute of the means of grace; vice and immorality spread like an overwhelming deluge, and professors had sunk into a lifeless formality. But now there is more order and attention to the public ministrations of the word, and it is hoped they will flourish. There is still a great spiritual dearth felt in this part of the vineyard, and an urgent necessity for an additional minister.

There are 4 congregations in Wythe county, Va. formerly under the care of the Rev. Mr. Flohr, lately deceased, which are vacant, and will suffer much if not soon supplied.

The Rev. John P. Cline has charge of 4 congregations. Several years ago these congregations were decaying, and litigation had got among some of the members; but now they are increasing, the enemy is retreating, schisms are closing up, and peace is restoring. Prayer meetings are held regularly, accessions have been made to the church, and some of its bitterest enemies have become its warmest friends.

The Rev. Jacob Miller has given no report; we have learned, however, that a revival of religion has commenced in one of his congregations, and that upwards of 20 have been awakened. But in consequence of the opposition of false brethren, the work has been checked, and some of the converts have been dispersed.

We have thus given you some of the prominent features of the state of religion in the respective congregations within the bounds of this Judicatory, from which we have received any intelligence. But in consequence of the long delay of some of the brethren, the very imperfect statement of others, and the entire neglect of a few, we have not been able

to make our report as full as is desirable. It appears, however, from the foregoing details, that our church is rapidly increasing; that the borders of our Zion are daily extending, and that we have great cause to be thankful that our efforts have not been in vain. Notwithstanding the division which occurred some years since, in consequence of the turbulent conduct of a certain individual, and the repeated efforts used to destroy this venerable body, it now consists of 16 Ministers, 7 Ordained, 7 Licentiates, and 2 Catechets; that they have the care of 42 congregations, to whom the bread of life is regularly broken. There are 10 vacant, and a still greater number might be organized, if there were more labourers. We have cause to be grateful to a kind Providence, that peace and harmony exists among us as a body; that the doctrines of the Bible, as published by the great Reformer of Saxony, and echoed by the Augsburg confession, are substantially taught, and the spirit of our ecclesiastical standard generally maintained.

But while we would rejoice that the fundamental doctrines of the Bible are firmly adhered to and zealously taught by our ministers, and that the Lord has refreshed several congregations with gentle breezes and the outpouring of his Holy Spirit, there is also great cause of humiliation and regret, that there is not more zeal and energy manifested by others; that many have settled down into a cold formality and apathy, as it respects the true interest of the church and the salvation of immortal souls. It is to be feared that some "have a name to live, who are dead in transgressions and in sins." The mournfully destitute state of the church in many places; the many repeated and loud calls from different parts of the country, and the urgent necessity of additional ministerial labourers, should excite us to redoubled diligence, and cause us to exert every nerve in the promotion of the Redeemer's Kingdom. Let us then be fervent in spirit, diligent in prayer, going forward with cheerfulness and courage; and difficulties shall vanish before us: The mountains shall sink, the vallies shall rise, to pre-

pare the way of the Lord;—"not by might, nor by power, but by my Spirit, saith the Lord of Hosts."

JOHN RECK, *Chair'n. of Comm.*

Extracts from Dr. Luther's Sermons, to be found in the Book called KIRCHEN POSTILLE.

As the ensuing *Extracts* from Dr. Luther's own writings, are designed to correct erroneous impressions which have been made on some of our members by designing men, concerning some of the doctrines of that illustrious Reformer, the committee in translating and preparing them for the press, endeavoured to keep in view their great design, namely, of being understood by the laity, and have therefore not paid so much attention to the elegance of style, as to the true sense and meaning of his own expressions. We hope this will be a sufficient apology to an enlightened public for any defect which may be discovered in the style, and induce them to direct their attention more particularly to the ideas designed to be conveyed.

The following extracts are taken from Dr. Luther's explanation of the Epistle for the Sunday Septuagessima, 1 Cor. 9 ch. 24 v. to ch. 10, 5 v.—Kirchen Postille, page 272–73.

Here it is to be observed, as has been often said, that God from the beginning always guided his saints, redeemed and made them happy by two kind of means, viz. by the *word**

* By the term *word*, in the above extracts, is most generally to be understood the *promise of God*.

of his mouth, and by *external signs*. For instance: Adam by the *word*, Gen. 3. "The seed of the woman shall bruise the serpent's head:" that is, Christ shall come and conquer death, sin and the devil.

To this *word* he gave the sign that the sacrifices were lighted by fire from heaven, as occurred to Abel, Gen. 4, and as found in other places of the Scriptures. That *word* was a Gospel unto Adam, till the time of Noah and Abraham: In that *word* all the saints believed until the days of Abraham, and were redeemed from sin, as we are by the Gospel, if we believe; and the fire was to them the same sign as baptism is to us, connected with the word of God.(*a*) Such *word* and *sign* he repeated at different times, until Christ came in his own person, and gave the Gospel and Baptism to all the heathen. In the same manner he gave to Noah the promise, that in the flood he should be preserved alive, and the sign was the Ark or Vessel he built, and Noah by his faith (*b*) in that word and sign, was justified and preserved with his whole family. Afterwards he gave him another *word* and the rainbow for a sign. Another *word* he gave to Abraham, and circumcision as the sign, so that circumcision was his Baptism, as the flood and Ark were a Baptism unto Noah.

Again; now Baptism is our circumcision, and our ark, and our flood; (*c*) which St. Peter also thus explains. But every where it is the word and sign on which we must believe; in order thus by faith to be redeemed from sin and death.(*d*)

Thus the children of Israel had the *word* of God that they should possess the promised land; in conjunction with that *word* they had many signs, as St. Paul shews; the sea, and the clouds, bread from heaven and water from the rock,

(*a*) Q. What does Luther call Baptism?
A. A sign, as Paul called circumcision, Rom. 4, 11.
(*b*) Q. By what was Noah justified and preserved?
A. By faith.
(*c*) Q. What is Baptism now?
A. Our circumcision. It is to us what circumcision was to the Israelites.
(*d*) Q. By what are we saved?
A. By faith in Christ.

which was their baptism (as he says) in the same manner as baptism might now be our sea and clouds. For throughout it is one faith and one spirit, although the *word* and signs are from time to time altered and changed. But yet the same faith in the one God, remains, who by different signs and words at different times gives the same faith and Spirit, and by them effects likewise the forgiveness of sin, redemption from death, and happiness in all saints, in whatever period of the world they may live. This is what St. Paul means here when he says, "The fathers have eaten of the same bread and drank of the same fountain with us," but yet he significantly adds the word SPIRITUAL, for externally and bodily they had signs and words different from what we have, but the same Spirit and faith in Christ with us. But to eat and drink spiritually, means nothing more than to believe in the *word* and *sign* of God, as Christ also says, John 6, "whosoever eateth my flesh and drinketh my blood, abideth in me and I in him." Again; "For my flesh is meat indeed, and my blood is drink indeed." That is, whosoever believeth in me shall live.

They drank out of the spiritual rock which flowed, which rock was Christ, that is, they believed on the same Christ on whom we believe, although he, at that time had not yet assumed our nature, which he subsequently was to do, and this sign of their faith was the identical rock (*e*) out of which they drank *bodily*, as we eat and drink bread and wine from the altar *bodily*, (*f*) and eat and drink the true Christ *spiritually*, (*g*) that is, in eating and drinking *externally*, we exercise faith *inwardly*. If the Israelites had not had the word of God and faith, it would not have been beneficial to their souls; *so it will profit us nothing if we take bread and wine from the altar without faith.* If it had not been for the promise of God given previously, the rock

(*e*) Q. What was the sign of the faith of the Israelites?
A. The visible Rock.
(*f*) Q. How do we receive bread and wine in the Sacrament?
A. Bodily, or orally.
(*g*) Q. How do we receive Christ truly?
A. Spiritually, bread and wine naturally.

would neither have been a source of water, nor an object of faith; and if the word of God were not with the bread and wine, it would neither be a spiritual food nor an exercise of faith. Therefore it is every where the same, spiritual eating and drinking (*h*) wherein God keeps his *word* and sign, be it as external and corporeal as it may; and if he would command me to pick up a straw, immediately there would be virtue in that straw, not for the sake of the straw, but for the sake of the word and sign of the divine truth and presence.

Again; if the word of God and sign is not present, or not acknowledged, it avails nothing, although God should be present, as Christ says of himself,—"the flesh profiteth nothing," John, 6 ch. because they did not attend to the word when he spake of his flesh, which word made his body to be real food, when he said, "I am the living bread which came down from heaven." Consequently we must not lay so much stress on visible signs and miracles of God (as blind reason does) as on the word of God in them, as faith does.

Thus you see in what manner the words of the Sacrament are to be understood, and depended on, for in them is all the power: this we must all know and understand, and in faith depend thereon, so that we may thereby defend ourselves and conquer the enemy. If therefore you would partake of the Sacrament, hear the word and depend thereon, that in them the whole treasure is contained, on which you must depend, for they are individually spoken to you.

"My body is given, my blood is shed," says Christ. For what purpose? that you shall merely eat and drink it? No: but for the remission of sins. 'Tis this that concerns you, and every thing else that transpires and is said, tends only to the remission of your sins. But if through it is conveyed the remission of sin, it must also be efficacious to conquer death, for where sin is destroyed, death and hell are also conquered, and when these are conquered, all misfortunes

(*h*) *Q.* What kind of meat and drink is it?
A. Altogether Spiritual: John 6, 63.

are surmounted, and of course happiness exists. Here lies the great treasure ; (*i*) to this pay attention, and avoid the work of fools, with which Universalists perplex themselves and are solicitous to know in what manner the body of Christ is present, and how it is concealed in such a small compass ; let not such mysteries occupy your attention, but adhere to the *word*, and strive (*k*) that you may be profited by the Sacrament ; namely, that your sins be remitted. Therefore, you must prepare yourself in such a manner, that the word may be applicable to you. This is done when your soul is wounded and terrified on account of your sins, and you feel that you are subject to the temptations of the flesh, the world and the devil. At one time anger overtakes you ; another time avarice and the cares of the world attack you, and at times gross sins are committed, so that you fall and the soul is wounded. Then you are a poor miserable man ; you fear death ; become faint-hearted, and cannot be joyful. Now is the time, and you have cause enough to confess to God your distress, and say to him, Lord thou hast instituted the Sacrament of thy body and blood for the same purpose, and left us the consoling promise that we shall in the use of it obtain the forgiveness of sin. Now I feel that I need it ; I have sinned and am perplexed with doubts ; I am not bold enough to confess thy word, and have so many faults ; therefore I now come, that thou mayest heal, comfort and strengthen me. I therefore said that the Sacrament ought to be given to none but those who can assert that their condition is such, namely, that they feel their wants, and desire to obtain strength and comfort by the *word* and *sign*. Whoever cannot use it in this manner, would better stay away, and not act as those do, who, when they receive this holy ordinance, so miserably torment themselves, and at the same time not know what they are doing.

(*i*) *Q.* What is this great treasure ?
A. The remission of sin, life and eternal happiness.
(*j*) *Q.* What must a communicant chiefly strive to obtain ?
A. The forgiveness of all his sins.

When you have received the Sacrament, go on and exercise your faith ; then it will enable you to say, now I have publicly accepted the word that my sins are forgiven, and in addition thereto received orally the external signs; this I can testify, as I have publicly confessed before the devil and the world. If then death and an evil conscience disturb you, you can safely stand in defiance of the devil and sin, and thus confirm your faith, and enjoy a peaceful conscince towards God. Thus you will grow in holiness from day to day, whereas otherwise you would remain indolent. But the longer you absent yourself, the more unfit you become. But if you feel weak in faith, and unworthy, where will you obtain strength? will you wait until you become holy? if so, you will perhaps never come, and then the Sacrament cannot profit you. This then is the true use of the Sacrament, in order that the conscience be not tormented, but comforted and made joyful. For God did not institute it to be a poison, to terrify and torment us, which effect it formerly had by the erroneous doctrine, as if we should make an offering to God of our piety, and hide the word of God that was given to us: By which doctrine we were led to the word which was designed for our comfort, consolation, and deliverance from all evil. Thus we should understand and regard the Sacrament as containing grace, comfort and life. But it is poison and death unto those who boldly approach, and feel no infirmities and distress (which should impel them on) as though they were pious and holy. Such only will the Lord have, who acknowledge their infirmities, that they are not pious, and yet are desirous to become so. Of course, it all depends on such feelings ; for although all are frail and sinful, yet all are not conscious of it.

This may be sufficient to shew what preparation is necessary, and how we should conduct towards the Sacrament, in order that our faith may be strengthened in the use of it, and believe that the body and blood was given and shed for us, for the remission of sins, by which word all the benefits and fruits of this holy ordinance are sufficiently expressed, of which we partake individually.

SECOND PART.

OF HOLY BAPTISM, PAGE 115—16.

On the words of Christ, Mark, 16 chap. 16 v. "He that believeth and is baptized shall be saved; but he that believeth not, shall be damned."

The reason why Christ adds to the first part, "he that believeth," and mentions baptism, refers to the command of the external office in christendom, as he also cennects both, Matth. 28, "Make disciples of all nations, baptizing them, &c." and shews accordingly, that *that* faith of which this gospel speaks, must not remain secret and hidden, as if it were enough for one to go and hear the gospel and believe for himself alone, and needed not to confess his faith before others; no, but that it may be revealed, not only where the gospel is preached, but also where it is received and believed, that is, where the church and the kingdom of Christ exists, he will unite and keep us together by this divine *sign* of *Baptism.*(*m*) For if it was without this, and we should be dispersed without an external gathering and sign, the church of Christ could not be propagated and maintained to the end. But now he will by such divine gathering also bind us together, so that the Gospel may continue to spread, and by our confession induce others also to join. Thus, then, baptism is a public evidence of the doctrine of the Gospel, and of our faith to all the world, whereby it is visible, by what and in whom the Lord reigneth.

Secondly, and principally: he ordained this *sign* for the purpose that it might be known, that by this external office, both of the word, and water baptism, he will operate and be powerful in his church, and that each may receive baptism thus, and know that Christ himself thereby testifies that he

(*m*) *Q.* What did Luther call baptism?
A. A divine sign.

is received of God the Father, Son, and Holy Ghost: (for this is the explanation of being baptized in the name of the Father, the Son, and the Holy Ghost, according to Christ's commands:) Thus, baptism is a certain sign and seal, besides the word or promise that we are called to the kingdom of Christ, and are united with him; and that if we attach ourselves to him by faith, (*n*) we shall be children of God and heirs of eternal life, as we have frequently taught concerning baptism.

It is beautifully ordained by Christ, that he in his kingdom (also in all the world and among all nations,) does not use many different ways, as was formerly the case among the Jews, and as would have to be among so many different people and languages, but without many ceremonies and external regulations, takes the most simple and most common sign to it, which every where is uniform and alike, as preaching is also alike here and every where; and all that are in the world, great, small, poor, rich, high and low; all are equalized before God: so that if a person should come to us from the end of the world, and see the manner in which we observe it, would have to say, that it was the same word and sign which he had learned and received. There is a dissimilarity in almost all other things in the world, so that we scarcely see a valley, a house or citizen, which has not its peculiarities.. But Christians are such persons who (as it respects their religious deportment) have every where the same doctrine, spirit and signs, as they have one and the same faith, in order that every where the kingdom of Christ is a kingdom of love, union, and peace; (*o*) which uniformity would be of short duration in the world, against the opposition of the devil and his imps, if Christ did not uphold it to the end, by his divine power.

(*n*) Q. What baptized persons are children of God?
A. Those who by faith adhere to Christ.

(*o*) Q. What kind of a kingdom is the kingdom of Christ?
A. A kingdom of love, union, and peace.

For yet we see and experience, that though the devil raises many factions, (*p*) they often disagree among themselves, and fall of their own accord. What innumerable sects and tyrants has the devil raised, these fifteen hundred years, in opposition to the true gospel, and endeavored to destroy or divide the church of Christ; and yet there remaineth, to this day, one and the same doctrine, faith and baptism; so that the world (if it was not wilfully blind and hardened) would be obliged to see and acknowledge the power of the Lord.

But Christ deems it sufficient, that he says in the first part of our text, "He that believeth, and is baptized,"—and in the other part, "he that believeth not, shall be damned:" he does not repeat "baptized," and the reason is, because he thereby evinces that he had said enough, and had commanded it in another place, viz: Matth. 28 ch. "Make disciples of all nations, baptizing them in the name of the Father, Son and Holy Ghost." Here it does not follow that therefore baptism may be omitted, or that it is sufficient for a person to say he has faith, and needs no baptism. For whoever becomes a Christian, and believeth, will also cheerfully receive such a sign, that he may possess both the divine testimony and confirmation of his salvation; and that he may thereby be strengthened and comforted during his whole life; and that he also confess it openly before the world, as both parts belong to a christian, as St. Paul says, Rom. 10. 10, "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." *Yet it is possible for a person to believe and not be baptized; and again, that others receive baptism who have no true faith.* Therefore the text must be thus understood, that thereby baptism is enjoined and commanded to be observed, and not despised, (as has been said,) *and yet not to be so narrowly contracted as to say that therefore a person is damned who cannot obtain baptism.*

(*p*) Q. What are factions?
A. Divisions, schisms, heresies. Gal. 5, 20. 1 Cor. 11, 19, &c.

To sum it up in short, in this text are contained the four following particulars:

1st. *That some believe and receive baptism, which is the general command of Christ, and the rule which should be followed and taught.*

2d. *Some believe, and do not receive baptism.*

3d. *Some do not believe, and yet are baptized.*

4th. *Some believe not, and are not baptized.*

The text itself makes this distinction. To the first two particulars belongs (as said above) that part of the text called the affirmative, or promise of salvation, where it says, "he shall be saved," and it was ever unanimously believed, that if any person believes, and yet dies unbaptized, he is not damned on that account; for it may happen, that a person believes, and (although he desires to receive baptism) is suddenly removed by death, as is sometimes the case with young children, before, in, or after birth, and who were previously, by their parents or other believers, dedicated and committed to Christ by prayer, and who, according to his word, 'Suffer little children to come unto me,' are undoubtedly received. But in the other two particulars, of those who do not believe, *be they baptized or not, the decision is pronounced, (q) that they must be damned.**

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* *Note*....The above is in perfect accordance with what a committee of this Synod published in an appendix to the minutes of 1822. The aforesaid committee inferred from the words of Christ, that a man may be born again and be brought to true faith in Jesus Christ by the word of God, although he is not baptized, (with water.) The committee did by no means thereby despise baptism, nor declare it unnecessary, as the context proves. JACOB SCHERER.

(q) Q. What sentence, according to Luther and the Bible, will be pronounced, not only on the unbaptized unbeliever, but also on the baptized who do not cordially believe in Christ?

A. They shall be damned.

Q. Shall any person be condemned for the want of Baptism?

A. Not for the want of it, but for neglecting and despising it.

SECOND PART, PAGE 54.

The design of the Mosaic dispensation is to teach us what is sin, and what is not sin; and it is designed for those who neither know nor feel what sin is; such as the Antinomians, who assert that the law ought not to be preached. (*a*) To them it is useless to preach much about grace, for if the law is not preached, it is not known what sin is, as St. Paul says, "without the law, sin is dead." And again; "where there is no law, there is no transgression;" for the heinousness and magnitude of sin and the wrath of God, is not known but by the law. *Therefore, where the law is not preached and inculcated, the people become heathenish, (b) thinking that they act right, when at the same time they sin horribly against God.*

OF CONVERSION.

Each one should examine himself, whether he really feels the Holy Spirit and faith. You must feel, in your heart, the call of the Spirit, crying, Abba:—House Postille, first part, page 159.

Respecting the certainty of our adoption, as the Children of GOD.

If the heart does not feel it, it is nothing but hypocrisy; ibid. 1st part. page 11.

(*a*) Q. What is the false doctrine of the Antinomians?
A. They teach that the law is of no use or obligation under the gospel dispensation, and hold doctrines that clearly supersede the necessity of good works; that good works do not promote our salvation, nor ill ones hinder it, &c.

(*b*) Q. What is the consequence of not preaching and inculcating the law?
A. The people become heathenish and immoral.

If we feel it, then we are restored from sickness;—chap. 4, page 13.

To believe the Gospel of Christ, with a mere historical faith, is nothing; for the devil believes also:—Schröch's Church history, page 686.

The word Repentance, (penitentia) signifies a change of the mind and heart, and includes the nature or manner of the change, which is effected by the grace of God:—Iena, Tom. I, page 54, to 56.

Hence, Melanchton says the church rendered the word, Repentance, to embrace conversion.

We comfort the people in this manner, (not by telling them you were baptized) but that you must absolutely feel that you are a condemned sinner, and a slave of the devil. Alas! says nature, is this comforting?—this is giving us to the devil!

Yes, my friend, I must first cast you into hell, before I can lead you to heaven. You must first despair of yourself, before you can come to Christ, and entreat him to save you, and make you happy. Otherwise, all is lost:—Fast Postille, p. 49, 50, 143.

If the sinner, with his polluted garment, (Isa. 64, 6) falls down before God, and cries out, God be merciful to me a sinner, then will he go unto his house justified:—Schröch, page 9, 108.

When Christ has forgiven the sinner all his sins, health is infused and commenced, and he nurses him by the grace of his Holy Spirit, so that he increases from day to day in perfection, until the old man in him dies:—House Postille, 2d part, page 157.

When faith is wrought in the heart, this life is not yet perfected, but approximates toward perfection; it is not health itself, being but an approach to health: We are not yet what we should be, but we shall become such:—Iena, Tom. I, page 469, 176, 177, 178.

Faith is a divine work in us, which changes and makes us new creatures in Christ Jesus ; (John 3) it is a living confidence, and so firm that he could die a thousand deaths :— Preface to the Epist. to the Roman.

Christians must be despised and persecuted for the sake of the Gospel ; and it cannot be otherwise when the gospel is preached in purity. *Fast. Post. p. 45.*

OF THE LORD'S SUPPER.

A more internal, deep, and inseparable union does not exist, than the union of that nourishment with which the spirit is nourished, and in this manner is made partakers of all his merit, and united with him :—Iena, Tom. I, page 201, 204, 205.

TO THE FORMAL CHRISTIANS.

You believe that the Sacrament is the body and blood of Christ ;—*Luther says*, although you believe that the Sacrament is the body and blood of Christ, what will it profit you? The devil believes also ; but what does it avail him? You thereby only scandalize and blaspheme the Sacrament, &c. ; you no more partake of it than the cloth or cup in which it is contained :—House Postille, second part, page 3, 4.

Whosoever does not preach Christ alone, as the way, the truth, wisdom, justice, power and life, rejecting every thing else, no man shall acknowledge him as a servant of Christ, but avoid him as an emisary of the devil :—House Postille, 1st part, page 44.